CHRISTIAN EDUCATION

FINDINGS

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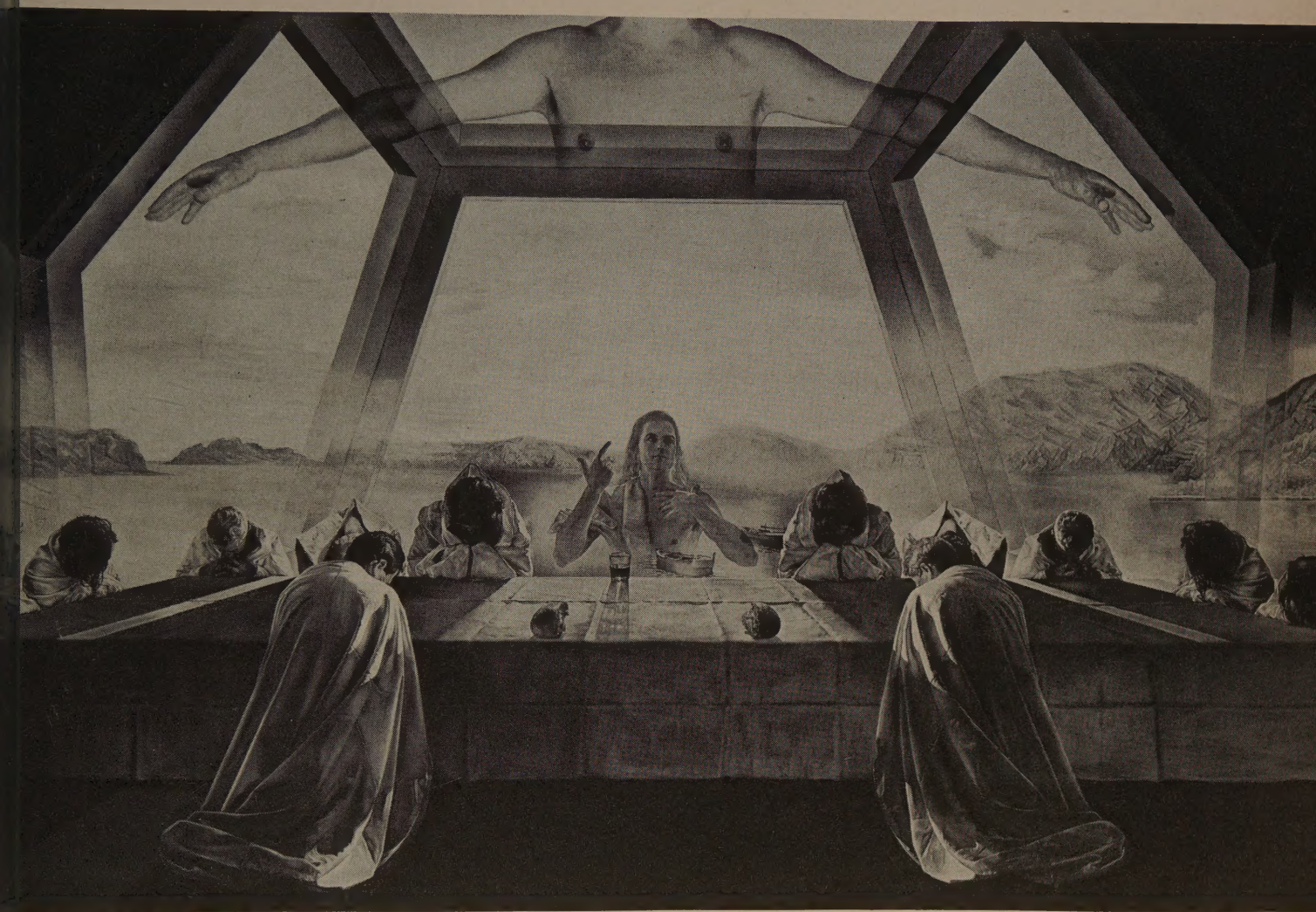

"The Sacrament of the Last Supper" by Salvador Dali. See page 7.

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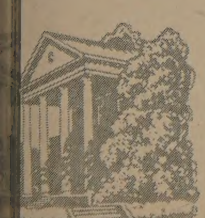

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Letters:

• A Very Considerable Addition

Our mission is two years old. We have only thirty-three families in our congregation, but we have made Christian education the emphasis of our work. I thought you might be interested in hearing from our adult class as an indication that small churches can conduct such a program and derive real benefit from it.

The class in adult education has met practically every Sunday after the family worship hour all through the year except during the summer months, at which time the extra service was given at Wallowa Lake for the benefit of members, guests, and tourists.

The class, except for a few talks by the vicar and myself, has more or less continued to be an informal one, and it has been devoted to many facets of church life. Much of the business of the mission and the various problems that have arisen have also been discussed freely.

The central theme of the teaching this year has been the family and the home, and we have been using the Seabury Series *Families in the Church, Apostles in the Home, and Faith Is a Family Affair.*

The attendance has been small, but this is not surprising when it is remembered that most of the regularly attending adults of the mission are actively engaged in teaching Sunday school classes for the children.

In retrospect, it seems to me that the classes have very closely resembled what we used to call "bull sessions" in college, and I have always thought that they were a very considerable addition to our education program.

Delmar F. Parker, M.D.
St. Patrick's Mission
Wallowa, Ore.

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CHRISTIAN EDUCATION

FINDINGS

Contents for March 1958 **Volume 6, Number 3**

ARTICLES

5 **The most important day** *is Mrs. Harold C. Kelleran's apt description of the significance of Easter in the Church calendar, and she insists that this be impressed upon children as well as adults. Easter is a part of their heritage and birthright, she says, and they need to hear this story now if they are to discover its tremendous importance.*

7 **Dali's masterpiece? An interpretation** *of our cover picture.*

8 **Holy Week Offices,** *based on the Book of Common Prayer and the Bible, and edited by Massey H. Shepherd, Jr., for the Associated Parishes, "will help to deepen the devotion of our people," says the Very Rev. Frederick W. Putnam. It is his opinion that every clergyman will find something in the Offices which will be of use to his own people.*

10 **"Why send your child to a Church camp?"** *asks the Rev. Arthur O. Phinney, Executive Secretary of the Unit of Camps and Conferences of the National Council. Mr. Phinney urges parents to choose a camp which is a real Christian community and which offers children opportunity for creative expression and the development of innate abilities and skills.*

12 **The Training Program for Parish Assistants** *is a means of instructing men and women who are assuming leadership responsibilities in Christian education at the parish level. Dr. Johanna K. Mott, executive secretary of the program, outlines its purposes and operation.*

14 **When you organize a youth group,** *give prior consideration to its purposes, its leadership, and its identification with the life of the parish and the national Church, advises the Rev. Richard L. Harbour, Executive Secretary of the Youth Division.*

DEPARTMENTS

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18 **Speaking of Books**

ACKNOWLEDGMENTS: *Cover, see p. 7. Photographs on page 6 by Horydczak; on page 9 by the New York* Times; *on page 10 from Falmouth Enterprise; on page 11 by Morton Tadder from Camp Arrowhead, Diocese of Delaware; on pages 12 and 13 by Robert J. Higgins, Oconomowoc, Wis.; on page 14 by Clark and Clark; on page 16 by Charles Schneider Photography. The illustration on page 5 is by Leonard Weisgard from* The Son of God, *sixth-grade reader in the Seabury Series.*

CORRECTION: *In Emma Lou Benignus' article, "The Ministry of the Laity" (February* FINDINGS, *page 8), the first line of the third paragraph should be deleted and the following substituted in its place: "The layman's section of the World Council of."*

Sight and Sound

Teachers, Pay Attention to What Your Children Say About TV

A few weeks ago, while observing a church school class, I was struck again by the importance of television in our lives and the possibility of our overlooking it in Christian education. In this particular situation the teacher was trying to lead her class of junior-age children to an evaluation of group pressures on our behavior. She was apparently failing to spark discussion when suddenly a boy began talking about "Leave It to Beaver," one of the popular new TV shows.

Beaver, this boy explained, had been persuaded to put a snake into his teacher's desk. From a girl across the table came a rebuttal. Then another girl who had seen the program joined the discussion. But the teacher did not. She continued her monologue until she was successful in cutting off the children's concern about Beaver and his moral problem. She had failed to see that the youngsters were identifying themselves with the same pressure Beaver felt and that they were eager to talk about television. Apparently she felt the church school was no place to discuss this medium of communication.

For better or worse, however, television plays a major role in the lives of children and adults today. For example, one independent survey has revealed that the average viewer is exposed to television approximately five hours a day. Stated in another way, he spends more time looking at television than in doing anything else with the exception of sleeping and possibly working. Moreover, children contribute substantially to the high average of viewing hours. This situation must be recognized for the major activity which it is, and then it must be evaluated.

The television screen is actually a window on a world which purports to be the real world. But it is significant and alarming to see the disparity between the television world and the world as it is. Two instances may be cited, though it would not be difficult to think of many more.

1. According to an important research study, television presents a world in which four out of five persons are white Americans, only 2 per cent are Negro, and villains are usually persons of European descent. This is an accurate description of noplace.

2. At a time when our country needs more scientists, anthropologist Margaret Mead recently discovered that boys and girls generally believe a scientific career is socially undesirable. Television has been accused of representing the scientist as the least honest, kind, and fair of all occupational groups. Is there a cause and effect relationship here?

Our conclusions must be that television has "captured" a good many hours of a viewer's life, is helping to shape our perception of the world, and directly influences our attitudes and motivations. For many Americans, the real sermons and the most effectual lessons in religion are the values and representations of reality as presented on television. We cannot pretend that this is not so or that it is not important. Nor can we turn off the dials on thirty-five million sets. We need, instead, to give help in assessing the truth of television's sermons and lessons in life. In the Sunday school class I visited, the boys and girls were concerned with Beaver's problem, which was obviously relevant to their own lives. When the teacher stifled their response, she not only missed an opportunity to spark a discussion on group pressure, she missed an opportunity to help her boys and girls evaluate the world they see through the television tube.

Reviews of Mission Study Filmstrips on Salina and Japan

The Department of Promotion has produced two filmstrips to be used in conjunction with the annual church school mission study. This year the subjects of study are the Missionary District of Salina and the Church in Japan.

Sunday in Salina presents life in the missionary district through the eyes of an eleven-year-old boy living there. He tells us about the geographic location of his district and gives us a picture of Kansas—its endless flat plains, its golden crops of wheat, its fields punctuated by oil-well derricks, and its great cattle ranches.

The filmstrip becomes liveliest as it turns to historical material from the Wild West. The young narrator's mention of Dodge City and Wyatt Earp has magical qualities for the television cowboys in our homes even though they are told in the narrative that "today the bark of six-guns and the war cries of Indians are no longer heard on the quiet plains of Kansas." This land, however, is still unsettled and still a challenge.

The missionary offering is destined to help meet this challenge. New church buildings are needed as well as more clergy for the work which the District is courageously attempting with an understaffed team.

The filmstrip, evidently designed for children of junior age, should be of great help to teachers of juniors as they plan their mission study. Other teachers may find it helpful also.

A Gift from Japan, the other filmstrip produced by the Department of Promotion, is similar in format in that it is supposedly the narration of a child. However in this case the filmstrip itself is made up entirely of the artwork of Japanese church school children. Frame after frame displays the vibrant but controlled use of color which seems to be the unique gift of the Japanese. When the ages of the artists are announced, the viewer is amazed, especially since the art comes not from selected and especially talented children, but from children in two ordinary vacation church schools which sent to America the gift of their summer's work. Two drawings by these same young artists appeared in the December issue of FINDINGS, though the black and white reproductions there cannot do justice to the originals.

Appreciation of this filmstrip would be even greater if information on the origin of the pictures were more clearly expressed at the beginning of the presentation. It is suggested, therefore, that the teacher take the trouble to prepare his class to understand this unique characteristic of the filmstrip. For *A Gift from Japan* is not merely the gift of some paintings to American church schools. It is a gift of cultural heritage. In their paintings these children are sharing with us their clothing and homes, their customs and holidays. More significantly, they are trying to say, in the words of the filmstrip's conclusion, "Our customs are different, but we are alike in the way that counts most . . . We belong to the same family of Christian love." (That they were truly saying this was apparent several months ago when the packages of artwork arrived, for frequently there were included among the holiday and festive paintings, pictures of churches which they knew would link us together by a common heritage.)

This filmstrip, with its unpatronizing, appreciative attitude, is a superior presentation of missionary enterprise and intercultural understanding. Intended evidently for primary age, I would with proper preparation, risk it with any audience, including adults.

—JOHN G. HARRELL

The Most Important Day

by Marion Kelleran
Director of Christian Education
Diocese of Washington

ONE OF the hardest lessons I had to learn as a teenage church school student (in those days we were called "scholars") was that Easter was the most important day in the Church Year.

Nothing in my experience of the church school had prepared me for this news. There was no question in my mind that the Great Day was Christmas. Even in a parish which observed the four Advent Sundays rigidly, with neither carols nor decorations before the Christmas celebrations, the season was accompanied with pageants and parties and presents that, to a child, made it truly festive. Everything at home and at school confirmed this impression. There was a kind of interpenetration of Church and world. Santa Claus managed to get down the parish house chimney to attend our parties, and the lovely Christmas hymns and carols were part of school and family life. Christmas was a great day, without equal.

Easter was a great day at our parish church, and it was prepared for by a long and rigorous Lent, now remembered in symbols of the Mite Box, of giving up candy, of midweek services and mournful minor hymn tunes. But the secular Easter symbols did not penetrate the church. The bunny, the Easter egg basket, and perhaps new clothes—if the day fell late enough in our cold northern spring to justify anything but our accustomed woolens—were not sanctified by the Church and certainly no Easter hymn penetrated our school life. Almost the only Easter symbol that we saw everywhere was the lily. Everything conspired against our rector's determined efforts to have the children of his parish know the tremendous importance of Easter.

Unfortunately all this is still true. I see very little difference between the contemporary observances of Christmas and Easter in church schools of today from those of my childhood. If anything, the balance has been weighted even more heavily against Easter by that widely known and commonly recognized New Law laid so heavily on modern parents—child psychology. Nor has the rise of the scientific synthesis helped modern parents to speak fearlessly to their children about that first Easter which so significantly changed the lives of people and provided the great central fact around which the early Church lived and grew.

A survey of curriculum materials for small children shows a general absence of any accounts of Good Friday. Words like *crucifixion* are not found. There is a heavy emphasis on the reawakening of life with the return of spring, a good, though pre-Christian, teaching common to most pagan cultures. (It has been seriously suggested that young children are pagans and ought to be taught as such, with a kind of Old Testament period of Law and History added when they are about seven to twelve, and the difficult message of Christianity really saved until they have reached the years of intellectual discretion. I find this fascinating, but impractical.) And there are in all these materials a lot of amateur gardening projects, with the seed and bulb carrying the weight of the Easter message of triumph over death, an analogy that will stand neither biological nor theological inspection. Only in the most recently published kindergarten and primary materials is there any attempt to tell the Good Friday and Easter story, and they do it well, without interpretation but without flinching from the details of either.

In the face of all the realities, what can we do about Easter with our young children? I offer no program to be followed, but I can raise some questions which need to be asked before answers are sought. What are the adults who are explaining Easter to children thinking about themselves? What do they know of Easter? What about all the little church school methods of evading the Easter reality? What about Easter worship? What is the basis on which we can defy some frequently stated "facts" about what small children ought and ought not to be told or taught?

I am sure that the first step in helping our small children to an understanding of Easter, with its corollary understanding of Good Friday, is to help the adults with whom the children are associated, chiefly their parents and their church school teachers. This comes before anything else. One of the tragic aspects of our literal Biblicism, followed by our literal scientism, is that many who learned the symbols of Easter as children threw out not only the symbols, but what they stand for. This they did when no one helped them through the slow process of putting meaning into these ancient symbols and stories. But life keeps raising for these same people the questions to which Easter is the answer and key. They are, to use a Biblical phrase, apt for learning!

So the examination of the meanings of Easter should be a first step in every teacher-training plan for Lent and in the program of parents' classes and other adult education groups. This is not easy. Where groups are accustomed to discussion it will be possible to find out what creedal phrases "modern" adults abstain from saying; what their present questions about Easter are; where they are and then how far they have to go. If the class is too large for discussion, or more formal, the best possible leader or speaker available can devote a couple of sessions to the meaning of Easter, starting with that most present threat to living, the thought of death. This is the point at which the message speaks to all men. This is a problem of every human existence. If we can help adults to think about Easter, there will be no child who will fail to see that Easter is a different day, a glad day. He will understand, especially if he is allowed to be there, the beauty of the church on Easter, the joy of its music, the power so palpably present in the service.

When a small child walks into the vastness of our cathedral in Washington, he always does the same thing. He looks up. Though there are lovely things at hand, bright and touchable, he looks up into the arches above him. We have no way of knowing what he thinks, or what he will remember of this early visit. He is obviously caught up in something of the mystery of that great building. I honor and admire the patient research which has told us much about children and how what we adults do affects them. Not for one moment would I question many of the findings of the developmental psychologists. What I do want to reinforce is their recognition that there are imponderables and immeasurables in the lives of children. Surely one of these is mystery and awe.

There was a time when I would have joined

The Children's Chapel, Washington Cathedral

many others in thinking that children should not be exposed to words and concepts they could not understand intellectually. Now I know this is wrong. I know that a small child must see the Cross and hear its story, simply and without elaboration. I know that he must visualize and hear the story of the empty tomb. He will not understand its meaning at this moment, but he will never understand its meaning unless he hears and sees now. These are as important to him as the lily on the altar, which stands for something else he cannot understand, or as the very church in which he is seeing these things. Now he cannot understand it either, but all these are part of his tradition and his birthright. It will be his teacher's task to tell the Easter story to him simply—usually, having heard it on radio or TV, a kindergarten child can tell it to his teacher—and to listen to his questions and help to answer them simply. As years go by the child's questions should grow sharper and go deeper. The answers must go deeper, too. But the symbols are always there, whatever new meaning they acquire.

If there were no other reason for being honest about Easter, there is the fact that however carefully one may plan to teach the child about death at an age when he can understand it, life has no such careful timetable. "Sudden death" has new meaning in our violent age. At least some hearing of the word in a safe and happy context is owed to every child, and the Church is alone in the world in seeing death this way. Our hymns betray us: "death's cold, sullen

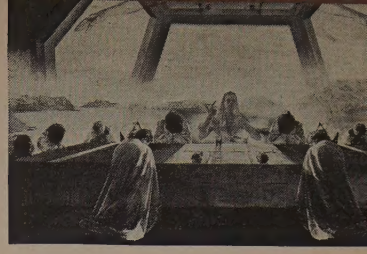
stream" is more of a reality than the more felicitous phrases with which we pine for quick admission to heaven. For the smallest of children none of these poetic hymns is a good choice. But the truth may make even a child free, when life suddenly presents to him a fact which he has known only as a story in church school.

This is why I would question most of the bulb-seed-lily approaches of curriculum materials. None of these is a real symbol. The bulbs and seeds are Easter phonies. They deny the reality of death, for both are viable always. There is no triumph over death in these processes of nature, any more than a child is a triumph over death. If all nature were death conquered by life, why get excited about Easter? It is the essential difference between resurrection and nature that makes it world-shaking. Apply the realities of Philippians 4:8 to the saccharine stories we substitute for Easter reality. If it be true and honest and of good report, use it. Otherwise, no. We need, too, to recall that children do not think in analogies. Give them a crystal globe and tell them it is like a ball; they try to bounce it. So let the story, as simply told as it is in either the Seabury Series or the Episcopal Church Fellowship materials, speak the truth.

How can we arrange our Easter services so that children can be part of them? It is almost characteristic that churches do not have classes on Easter Day, and many have only the children's service in the afternoon. This service is good, but can children not share somehow in some part of the wonderful morning outpouring of praise? Must they always have a child-sized Easter, with the children's choir or a remnant thereof, with the tag end of clerical strength, with no adults to share this wonderful service? The lines of people outside some of our city churches are something to be part of; this is obviously something special that is being observed. It should be.

I cannot for one moment make a plan that will fit most parishes on Easter Day, but here is one reminder: don't forget the small children of God on this day which we want them to recall as the most important day of the Christian Year.

Dali's Masterpiece? An Interpretation



■ In recent years Salvador Dali has painted three pictures dealing with the passion of our Lord. "Christ of St. John of the Cross" hangs in the Glasgow Art Gallery and is well known because of its widespread reproduction in postcard and larger sizes. "The Crucifixion" hangs in the Metropolitan Museum of Art in New York City but has not been reproduced as widely.

■ The third representation, "The Sacrament of the Last Supper," hangs in the Chester Dale Collection at the National Gallery of Art in Washington, D.C. We are privileged to print the painting on our cover through the courtesy of the National Gallery. It is our belief and hope that even this small black and white reproduction will lead many of our readers to a fruitful meditation on the events of Holy Week and Easter.

■ Dali considers "The Sacrament of the Last Supper" to be his "greatest masterpiece of religious art." There is, and will of course continue to be, a great difference of opinion on this score. Whether or not one agrees with Dali's own estimate of his work, the picture provides a good deal to think about.

■ A friend of ours, who knows far more about art than we do, complains that Christ, as portrayed here, is effeminate. We, too, dislike this aspect of the characterization, but we are sufficiently intrigued with the symbolism of the picture as a whole to feel it far outweighs this criticism. We saw separate canvases of each of the praying disciples, in larger form, in a New York studio and were deeply impressed by them. We are stimulated by the simultaneous symbolic representation of Christ rising from baptism, breaking bread with His disciples, and ascending into heaven. We are caught up with the disciples in the invitation to the Sacramental Feast, as indicated by Christ's arms outstretched not only to include the Twelve but us as well.

■ The Rev. Robert L. Jacoby, Registrar and Instructor in Liturgics and Church Music at Nashotah House, was good enough to give us his interpretation of Dali's portrayal of the Last Supper: "At a quick glance, the painting is superficially similar to a Renaissance painting with a table, figures, interior, windows, and landscape through the windows (compare da Vinci's well-known "Last Supper"). But there are notable differences, for here we have not only a moment in history, but the setting forth of the Eucharist through the ages. Christ is present, but seen through a veil. He is at the table in the Upper Room and at the table in your parish church. At the same time there is prefigured the Crucifixion and the ascended Christ before the Father in heaven ever interceding (and pleading the Sacrifice on Calvary through the Eucharist). Note the anonymity of the figures around the table—even Judas is not differentiated—and the setting in the world of land, sea, and sky. The setting is, at one and the same time, Palestine, A.D. 33 (really 29?) and your parish church, 1958. The table with its folds of cloth has something of the feel of solid masonry, for the rectangular folds might also be blocks of stone. The Holy Table of the Upper Room is the Holy Table of the humblest church of today, and the apostles could be you and me at the Eucharist last Sunday. The bread broken in two pieces represents the Body broken on Calvary, and the transparent chalice is the Blood shed on the Cross."

■ We suspect that Fr. Jacoby is correct in his statement, "I have a feeling that even Dali is not quite sure of what it all means," but we hope that this painting and these remarks will be helpful to you this Holy Week and Easter. R. U. S.

Holy Week Offices

by Frederick W. Putnam

A review by the Rector of St. Matthew's Church, Evanston, Ill., and Dean of the Lake Shore Deanery, Diocese of Chicago.

In producing an authentic series of Holy Week Offices based almost completely upon the Book of Common Prayer and Holy Bible, Massey Shepherd and the Associated Parishes have done the Episcopal Church a great service. No longer will the harassed rector have to satisfy the demands of his parishioners for something especially appropriate to Holy Week by going to Roman Catholic sources, for in this series of devotional offices he will find a wonderful amalgam of Christian tradition dating back at least to the fourth century and including liturgical gems of the Prayer Book, some as recent as 1928.

Included in this excellent series are very practical outlines of several alternative ways of handling noonday services on Good Friday and the increasingly popular Easter Even services.

The Blessing of Palms and Solemn Procession for use on Palm Sunday, the Way of the Cross, the Office of Tenebrae for Wednesday, Thursday, and Friday evenings in Holy Week, and the Good Friday and Easter Even observances are all features of this much needed publication.

Each of the offices is printed as a separate pamphlet so that they may be ordered individually and in quantity for general congregational use. Not only does this save the parish mimeograph machine, but it insures copies of the services which are dignified, attractive, and worthy of use in any parish church. (And they may be kept from year to year, thus reducing their cost.) The words of hymns, the complete words of psalms, and the Scripture lessons are all printed in their entirety so that no other service book need be juggled by the minister or the congregation. The directions for the offices, printed as rubics, are very clear and helpful. The entire format will be familiar to any Episcopal congregation so that there will be no difficulty at all in following the offices.

As yet the offices are not printed in one volume, but only in the separate pamphlets. It is my opinion that they are worthy of publication in one volume for permanent reference material on the bookshelf of the parish clergyman and his choir director. If it were only a spiral-bound volume, such as has been used with some of our adult study courses, it would help all concerned to keep these valuable liturgical pamphlets together.

The Blessing of Palms and Solemn Procession

Most Episcopal parishes have known the custom of blessing and distributing palm branches or palm crosses on Palm Sunday for many years. Here is a short but dignified and appropriate office with ample directions for the minister which will make this custom even more meaningful and devotional. The service includes the Lesson from St. Matthew 21 which tells of our Lord's triumphal entry into Jerusalem. After the brief office of Blessing the Palms, a solemn procession around the church is provided for those who wish to use it. I particularly like the suggestion that the congregation be encouraged to leave the pews and follow the choir in this procession. I think this would help them to understand better the place of the laity in the liturgical life of the Church. Certainly the children, at least, would enjoy taking part in this great procession and would look forward to it from year to year. This office, as it is written, could be adapted to the Palm Sunday observance of any parish, whether the service of the day be the Holy Eucharist or Morning Prayer.

The Way of the Cross

The devotional depths of the Book of Common Prayer and Holy Scripture are made available to all in this beautifully written and skillfully edited office. The Passion narratives of each of the four Gospels are drawn upon where appropriate. The versicles and responses are chiefly Messianic prophecies from the Psalms and the Book of Isaiah and serve to demonstrate, liturgically, the tremendous relevance of the Old Testament to Christian devotion.

Instead of the traditional number of fourteen stations, this office includes only nine on the basis that they are the only ones that can possibly be found in Holy Scripture. This strict adherence to Scripture is, to my mind, an Anglican improvement on this centuries-old devotional service.

Printed with each is an illustration of the incident along the Way of the Cross which is the inspiration for that particular meditation. These illustrations help to focus the minds of the worshipers upon the "Man of Sorrows" even where there are no "Stations of the Cross" in the church building itself, thus making this office more generally useful.

It is suggested in the introduction that the office may be used in connection with Morning or Evening Prayer, the Ante-Communion, or by itself. It is appropriate for any day in Holy Week or might even be used during the year on Fridays.

A distinctive feature of the office is the use of periods of corporate silence after the reading of the lesson at each station. This gives a chance for the meaning of the Scripture to "sink in" to the minds of the congregation, a thing seldom provided for in our common worship. We have much to learn about the value of silence in worship, so I was glad to see it utilized in this office.

The Office of Tenebrae

"Lent's long shadows," of which we sing in Hymn 90, are beautifully dramatized in the Tenebrae Office. (*Tenebrae* means shadows.) During this service, composed of Old and New Testament lessons, psalms, and prayers, all lights in the church are gradually extinguished except one candle which, during the Benedictus, is hidden from view. The church is now in

Clergy and acolytes form the Gospel procession for Palm Sunday at the Cathedral of St. John the Divine.

complete darkness. After a loud noise is heard, the last candle, still lighted, is replaced on its stand. The symbolism here is the apparent victory of the powers of darkness over our Lord in His passion and their actual failure to overwhelm Him who is in truth the Light of the World. The office ends when the last candle is returned to its stand, and the people depart in thoughtful silence.

Speaking as one who has used this service in a parish, I know that it is a very moving and thought-provoking experience for any Churchman. The congregation is seated and reads the six psalms printed in the office, hears a lesson from Lamentations and one from St. John's Gospel, sings the Benedictus, says the Penitential Psalm, and then goes home. The simplicity of the office and the dramatic ceremony of the gradual darkening of the church, the loud noise, and finally the return of the light will, I am sure, make a real contribution to the understanding of the passion of our Lord in any parish where it is used. As traditionally used, the psalms, and sometimes the lessons, are sung by the choir so that the congregation has very little part in the service. In this edition of the office, however, the congregation is required to take its full part, a fact which, I am sure, adds greatly to its value.

Good Friday

The parish worship schedule for Good Friday has always presented many problems for the Episcopal clergyman. The Prayer Book specifically provides propers for Holy Communion, yet many would like to respect the custom of not celebrating Holy Communion on this day of mourning. The "Ante-Communion" by itself seems somehow very incomplete and unsatisfactory as a special observance of Good Friday. The Roman Catholic service of "the Mass of the Pre-Sanctified" is an artificial thing that gives the congregation no part at all and precious little edificaton. In the Good Friday Office the Associated Parishes have worked out a very satisfactory solution to this annual dilemma. They have made creative use of Prayer Book resources such as the Ante-Communion and the Bidding Prayer (which we have all neglected) and have added the traditional devotion known as "the Reproaches" which is almost completely Biblical in its composition.

Again in this office, corporate silence is used to great spiritual advantage after each of the "biddings" in the Bidding Prayer. Prayer Book collects are appropriately interspersed. The use of this suggested sequence on Good Friday morning will give a good devotional start to the day in any parish.

Four complete schedules for three-hour services are given in an appendix. This should be a great practical help to every priest. An outline for Good Friday evening services and noonday services of one hour are also suggested.

Easter Even

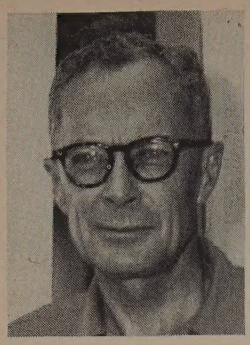
Episcopalians, laymen and clergymen alike, have become more aware in recent years of the life and worship of the early Christian Church. There has been a growing desire to restore in its fullness some of the beauties of the Church's worship from those days before it became so changed and overlaid by medieval accretions. One aspect of the early Church's devotion very much worth restoring is the Vigil of Easter Eve.

Here, again using the Prayer Book and the Bible as chief resources, the Associated Parishes have provided us with an extremely usable Easter Even service. It may be used either in the afternoon or in the late evening, culminating in the first Eucharist of Easter Day at midnight. This makes much more sense to me than a midnight service on Christmas Eve, lovely though that is, or a "Watch Night Service" on New Year's Eve. This service, like the Tenebrae service, is dramatic and edifying in its use of darkness and candlelight and could be used with equal value for children as for adults.

My first reactions to the reading of these Holy Week Offices was a fervent "Alleluia." For, though I may not use them all in St. Matthew's, Evanston, this year, I know that most of them will help to deepen the devotion of our people during this sacred season, and that every clergyman of the Church will find in this collection at least something which will be of use to his own people.

Reading the offices over has reminded me very forcefully of the gold mine of devotional material in the Book of Common Prayer which is more often than not completely overlooked. It also showed me how silence can be used in our worship more effectively. I commend them to every clergyman of the Church for his own reading and reference, and trust that they will be used increasingly to the greater glory of God.

Holy Week Offices *have been prepared under the auspices of the Adult Division, Department of Christian Education, and published by The Seabury Press. A set consisting of the introductory pamphlet (necessary for clergy only) and each of the five services costs $1.75. Each office, in pamphlet form, is available in quantity at the following prices: 25 to 49 copies, $.30 each; 50 to 99 copies; $.25 each; 100 or more copies, $.20 each.*



by Arthur O. Phinney

WHY SEND YOUR CHILD TO A CHURCH CAMP

A CAMP DIRECTOR was invited to address a gathering of parents interested in sending their children to camp during the long summer vacation months. He had been employed by the Church to make the best possible use of camping in the Church's program of education. He arrived with a carefully prepared address and a colored film, showing the varied activities of his camp, to illustrate his talk.

In the gathering was a parent who had been sending his boy to this particular camp for a number of seasons. This parent had been chosen by the group to introduce the speaker. He began his introduction in the usual stereotyped manner, but as he progressed, he gradually warmed to his subject. He launched into an enthusiastic and eloquent discourse on how the camp had helped change his boy from a surly, diffident, careless youngster, often in trouble at home, school, and within his community, into a self-reliant, responsible, and actively useful member of society. When the boy's father had finished, the camp director realized that the parent had made his speech for him. It remained only for him to show his moving pictures of the camp and its activities.

It is doubtful if this particular parent had more than a vague understanding of the many underlying factors in the camp situation which, over the years, had helped to produce a change of behavior in his boy. All that mattered to him was the result. However, in choosing a camp it is well to know what is involved in a good camping experience rather than to trust that something worthwhile may happen.

Another parent was a bit more discerning. She was a widowed mother of three boys. Explaining the circumstances which had enabled her three fatherless boys to grow into manhood respected, trusted, and admired by their fellows in the community, she stated in glowing and graphic terms the influences of a season-after-season camping experience on the lives of her boys. Her thesis was that the quality of leadership was the determining factor which produced results; the program offered and the outdoor environment were secondary.

Parents may send their children to camp for a variety of reasons. Some are happy to be freed from the care and responsibility of children during the summer months. Some wish to go on vacation together without their children. Others want their children under the Church's influence during vacation periods. Still others want their children out of doors where there is a good recreational program. This last reason was given by a majority of parents in one survey. Their first concern was for their children's health, safety, and physical welfare.

A more recent check, however, has shown that while still maintaining the above concerns, parents have become more discriminating. They have become better educated as to the values involved in a camping experience. They choose between camps by looking beyond the physical and recreational factors more deeply into the values which produce self-reliance, a sense of responsibility, and the development of personality.

The Committee of Reference, appointed after the war by the National Council of the Episcopal Church to survey the program of our Church, stated that one of the most fruitful enterprises reported by dioceses was the summer camp or conference program. Diocese after diocese said that their program had paid large dividends in terms of committed, practicing Christians. The conclusion was that greater stress should

Church camps add a spiritual dimension to the program offered by other camps, but the youngsters have just as much fun.

be put upon this experience as a medium of Christian education.

For years leaders in our Church have recognized that a camp or conference is an integral part of the total educational program. Only in recent years, however, have they come to realize how naturally favorable for Christian education is the situation which camping provides. Children, youth, or adults can experience the reality of Christian truths and come to recognize the value of the Church's teachings while living together in Christian fellowship twenty-four hours a day, day after day.

Campers come face to face with God among the splendors of His handiwork in the out of doors. While exploring the intricate designs and colors of flowers, the growth of plants and trees and shrubs, they learn firsthand of His creative and sustaining power in the processes of nature. They expand their vision of God's world while they view in panorama the surrounding countryside or while they search at night for stars in the vast reaches of the heavens. Freed from the tensions and anxieties created by a mechanized and materialistic society at home, they find the opportunity to relax and be themselves. Under the wise guidance of sympathetic and understanding Christian leaders, they learn to worship and to find in a variety of group activities something of the meaning of life and the part they themselves may play in God's plan for man.

If we read our Bibles with some degree of discernment, we can find a situation somewhat analogous to that which can obtain in our camps. We find Jesus often in the out of doors with His little band of chosen disciples, viewing from the mountainside the natural beauties of the Father's world or communing with God and listening to His voice in the vast silences of the wilderness. As they gather around the campfire on the shores of lake or sea, we hear God speak to them through Jesus. He interprets God's truths to them in enlightening terms of their contemporary life together. Jesus promised that "where two or three are gathered in my name, there am I in the midst of them" (Matt. 18:20). Surely we can hope that groups of campers will discover Him in their midst.

What, then, should we look for in selecting a camp for our children? In the light of the concerns of Christian education we can find the answer by exploring some of the factors which make for a good camping situation.

First of all, we should make certain that the primary objective of all those concerned is to operate the camp so that all component factors—site, programing, leadership, and administration—contribute to the establishment of real Christian community. It is in such a situation that a child can face God and find enjoyment. He can be led to respond to God's love, to find real meaning for his life, and to gain a desire to learn those things which he "ought to know and believe to his soul's health."

The administration of the camp should be so conducted that maintenance, service, and all other factors may contribute to the smooth operation of the camp and safeguard the health, safety, and welfare of the campers.

Second, we should expect adequately trained leaders—mature, committed Christians who have a sympathetic understanding of children. With knowledge of age-level characteristics and needs, they can provide an atmosphere of honest, free discussion. The children can then come into an understanding of the truths they can and should make their own. These leaders should know how to use as resources the elements of the natural environment in which the camp is situated as well as Bible passages, stories, and portions of the Church's teaching.

Third, we should look for a program of activities which offers the child an opportunity for creative expression and the development of innate abilities and skills. This program should be planned to provide a balance between formal and informal worship, between exploration and study, and between work and play.

In brief then, in choosing a camp we should look for a *camp site* where the child may explore some of the beauties and intricate designs of nature and thereby find joy in discovering firsthand the wonders of God's creation. We should look for well-trained, committed, mature *Christian leaders* who can help a child become aware of the relevance of the Church's teaching to his everyday life and find his place in the Christian community. We should look for a program of *activities* which meet a child's interests and needs. These activities should be so scheduled that he can find time to plan and carry them out and thereby develop self-reliance and a sense of responsibility. When these factors are combined, as they are in a Church camp, a situation exists in which children will grow physically, mentally, and spiritually.

Participating in a conference at the first session of the Training Program for Parish Assistants, held last summer at Nashotah House, are, left to right, Canon Norman B. Godfrey of Bennington, Vt.; Miss Carolyn Clapp and the Rev. John W. Drake, Jr., of Greenville, N.C.; Dr. Mott and Mrs. Grace Jarecki, also of Bennington.

The Training Program for Parish Assistants

by Johanna K. Mott

YEAR by year there is a growing awareness of the scope of an adequate program of Christian education and of the need for trained persons to perform the tasks so vital to the life and activities of a parish. Adult study groups, parents' classes, teacher training classes, church school classes all function more effectively with guidance and trained leadership. The clergyman alone cannot supply all of this leadership for an adequate program of Christian education. He needs all of the volunteer assistance already available, and he needs someone who is trained and can help him to train his volunteer leaders and other parishioners.

Where will your clergyman and your parish find a person trained to train leaders and to provide resources for the Christian education that you know must go on in your parish? You may be fortunate to find a director of Christian education who has had graduate training from a divinity school or from one of the Church's two graduate schools for women. But if you cannot find a graduate director of Christian education there is another avenue open to you.

In your parish or diocese there are men and women who could and would give full- or part-time service to the Church if they had the training to prepare them for the job. Such preparation is provided in the Training Program for Parish Assistants sponsored by the Department of Christian Education of the National Council. This is a three-month course designed specifically to give such training; it will prepare men and women to assist the clergyman in the manifold areas of Christian education.

There are many persons who have already assumed staff responsibilities for Christian education without any specific preparation for the job. Opportunities for special training for these persons have been very limited. The Training Program for Parish Assistants offers opportunity for specific training in Christian education to these persons who are already on the job. The program is designed to utilize their experience and to provide training to enable them to do better the jobs they have already undertaken.

The first such Training Program was held last summer. The students came from parishes ranging in communicant size from two hundred to twelve hundred. The vocational experience and background of the first group of students varied. Four of them had previously been public school teachers whose teaching experience is now being channeled into Christian education leadership in the parish. Three students had previously held secretarial positions; they will continue to use their secretarial skills in conjunction with new and added responsibilites in the parish. One of the three male students was a former businessman; he had already begun to assist in Christian education leadership as a perpetual deacon. Two young men were recent seminary graduates and candidates for Holy Orders, one from another communion; both were preparing for special responsibilities in Christian education.

Two general principles form the basis of the curriculum of the Training Program. First, the entire training is set in the framework of the worshiping community. Secondly, the training provides experiences in which living relationships become a part of the curriculum. These two principles seek to broaden the concept of the curriculum so that the course of study is related to the total life of the training community and the total life of the Church.

Within this framework the course is organized to include the study of the purpose of Christian education; the study of the nature of the learner and the implications of psychology and sociology for Christian education; the study of educational methodology and leadership techniques; and the study of administration and supervision of a total parish program of Christian education. The heritage of the Church is presented through Bible study and the use of the volumes of THE CHURCH'S TEACHING. The curriculum is implemented by lectures, by individual study and tutorial assignments, and by group discussion and practice sessions. The program provides for special training and practice in techniques as well as the opportunity for each individual to grow and develop in his own understanding of the Christian faith.

One essential part of the program is the participation of the trainee's rector. The relationship of the clergyman and the parish assistant is one of shared leadership. In order that the student may be effectively prepared to assist the clergyman with whom he will work, each rector attends the Training Program for four days during the session. He attends the class sessions and participates in a variety of conferences. In these conferences he and his assistant explore together their common task and develop an analysis of their respective jobs in order that they can later work together in close teamwork. The director of the program serves as resource consultant for the job analysis conferences. Other Training Program staff members join these conferences for special consultations. In some instances the conferences provide the opportunity for the rector and parish assistants to become acquainted with each other, particularly in those situations where the two have not previously worked together. In the instances where working staff relationships have already been established, the conferences are planned to further the work of the parish team.

The rectors, students, and staff members all participate in the evaluation of each Training Program. The students share in the planning and scheduling of the sessions as well as in the weekly evaluations. Each team of rector and parish assistant makes plans for the continuation of the training. Part of the evaluation of the program is accomplished eight months after the close of the Training Program sessions through personal interviews with each team. The planned follow-up for the students includes the continuation of the training through correspondence with the staff. A bibliography of resource materials is made available to the students.

The clergy who took part in the first Training Program were most enthusiastic about it. One of them has said, "I most heartily commend your purpose and method, and most of all the climate of Christ-centered and Christ-empowered fellowship. Our parish has been greatly benefited, and our assistant will be equipped for increasing service in our parish." One of the students summed up the program by saying: "I felt a sense of discipleship in the group that shone through even our gay and lighthearted moments. As a matter of fact I felt that one of the most inspiring and significant things that happened this summer was the demonstration that a group of Church workers, diversified as we were, could with reverence 'laugh with the Lord'—that long faces and dour attitudes are not essentials for being 'religious.'"

The staff for the Training Program includes the executive secretary of the program and staff members from the national Department of Christian Education, including members from the Adult, Youth, and Children's division and from the divisions of Leadership Training and Curriculum Development. A parish and diocesan director of Christian education serve on the staff as resource personnel to share, out of their own experience, such insights as will be helpful to the trainees in their own jobs.

The next session of the Training Program will be held June 9 through August 29, 1958. In most instances applicants must be twenty-five years of age or over. Applications will be accepted from lay men and women, from candidates for Holy Orders, and from curates. All applicants to be admitted must either be presently employed or have the assurance of a position.

The total cost of the three months, including tuition, board, and room, is $750. Scholarships are available. Each application is given individual consideration. Inquiries about the program and applications should be sent directly to the Executive Secretary, Training Program for Parish Assistants, Department of Christian Educaton, 28 Havemeyer Place, Greenwich, Conn.

The Rev. Walton W. Davis meets with training-program students during the summer course at Nashotah in one of a series of teacher-training sessions. Minnesota, Missouri, Southern Ohio, and Central Brazil are represented in this group.

When You Organize a Youth Group

by Richard L. Harbour

In a parish where there is no existing youth group, how can teenagers get together, organize for meetings, and maintain interest-catching, member-sustaining programs within the whole life of the parish? This is a question with which many have struggled, and although there are no easy answers, many parishes and missions *have* succeeded in forming effective youth groups. What they have done and how they went about doing it may be helpful to others.

One country church pastor made a very interesting "before" and "after" report on his work with a youth group over a three-year period. At the beginning, members were reluctant to carry on a discussion on any subject, they were poor participants in group singing, and they felt a conflict between the Church's teachings and the values of their high-school contemporaries. After three years, they could carry on discussions in depth, they loved group singing, and, through deeper loyalty to the Church and participation in parish life, they had a clear idea of how to be active in high-school life without sacrificing their uniqueness as young Christians. Although the members' age-span reached from the sixth grade through the twelfth, and the group had few of the facilities many parishes offer, it held together and increased in spiritual maturity.

Can that be accomplished in other parishes? Can new youth groups be formed with expectations for similar success? Can existing youth groups be revitalized? Yes, of course!

If young people gather, or if an adult calls them together, and they say in effect, "We need a youth group," certain details deserve prior consideration.

1. Some thought must be devoted to the *purpose* of a youth group if it is expected to survive as a part of the whole life of the parish. The devastating question "Is this group necessary?" or any of its variants will not provoke much discussion from teenagers. If young people are asked to define purpose point-blank, they will bring in obvious but glib answers (glib because they are not thought through), such as recreation, service, study, and worship. Let them undertake the statement of purpose from the standpoint of the youth needs which a church youth group may help to meet. Then their answers may run something like this. We want a group so that we can:

Feel closer together
Find our place in the Church
Learn to cooperate with others
Develop maturity and prepare for adulthood
Bring religion to the center of our lives
See how the opposite sex thinks
Have clean recreation and fun
Meet youth in our own denomination
Consider religious problems without fear of ridicule

2. The *number and kind of adult advisers* is another detail to consider at the outset. Some youth groups can manage well with a single adult adviser. But hardly an adult has been an adviser without seeing the need for an associate. Two adults for every fifteen or twenty young people is a fairly workable ratio.

Will they be men, women, or men and women together? Will they be parents of group members or not? Decision on which of these combinations is best depends upon the qualifications of the persons available and upon the demands of the particular situation.

What do young people expect of adult advisers? One crew of teenagers, who had had youth group experience, drew up this list of qualifications:

"We want advisers, not directors, who show understanding and enthusiasm and are well liked.

"They should be willing to give time and set an example for the group in their Church life.

"They should work with the executive committee, observe what we do, be resourceful in making suggestions, see that things get done, let the group plan its own program, handle the teaching phase of study, and bring discussions down to our 'level.'

"They should help to maintain order and discipline, but not be deadheads. They should see that everyone is accepted equally.

Recreation and fun are important ingredients of a successful church youth group and are a means of real Christian fellowship.

"They can be a liaison between group and parish and help create enthusiasm for our group within the parish."

3. What *name* will the group select to identify itself with the whole life of the parish? More and more parish and diocesan youth groups are choosing the name "Episcopal Young Churchmen." It has the merit of linking the group at least in name to the Church. It also puts emphasis on the youth of the members and on the fact that they belong to the Church. Moreover, since youth often use abbreviations or initials as names, "EYC" is liked because it is pronounceable.

4. *When* do the members *elect* officers? As group awareness and member participation increases, officer leadership will be needed to help the members act togther. A simple plan is to wait for officer election and committee appointments until the group openly recognizes this need. Then the functions of various officers can be defined with reasonable clarity.

Groups often assume that their first task is to organize. They also make the somewhat unconscious and demonic assumption that all responsibility for continuing group life rests on officers and committee chairmen. This is to rely on organization for its own sake and to invite disaster.

While the group is in the formation stage, members often look to adults for advice and counsel. With that help they can choose directions for themselves. However, all adult advisers must be on the alert to avoid giving directions except in the rare instances where they are explicitly requested.

Let us suppose that none of the young people seems to be a natural leader. Then the adult may have to become the initiator, but the group itself can and should carry out the program. Perhaps a few of the young people will assume responsibilities for being a steering committee. After they plan and carry out one or two meetings, a steering committee with different membership can be formed. By the second, third, or fifth meeting, it may be that the young people will have arrived at a clear understanding of the roles of officers and members in working together, and it will be appropriate to hold an election. Then the group can "organize." It cannot be overemphasized that organization should be seen as a means of helping members help each other.

Jane Addams, founder of Hull House in Chicago, once told of a Flag Day playlet which immigrant youth had written for performance at Hull House. The play was short, and the scenes developed through brief dialogues given in quick succession. Scene One was a soldiers' tent.

First soldier: "Ain't it fierce we ain't got no flag?"

Second soldier: "Yeah, ain't it fierce. I'll tell the corporal."

And so on up the ranks until the final scene in Betsy Ross's cottage.

Enter General Washington. "Mrs. Ross, ain't it fierce we ain't got no flag?"

Betsy Ross: "Yeah, General, ain't it fierce? Here, you hold the baby, and I'll make one."

Until the members see the "fierce" need to take on an organizational structure, there "ain't no use" to organize!

5. How about the *discipline* problem? If the group starts without officers or without strong discipline from the adviser, won't meetings turn into free-for-alls? After officers are elected, what but discipline will prevent wisecracks, horseplay, and general mischief from reducing the meetings to shambles?

The Rev. James P. Lincoln, Director of Christian Education for the Diocese of Virginia, writes in this way about group discipline: "God moves through fellowship that is personal. We cannot control that fellowship, but we may be sure that it has been destroyed by us if our young folk are *always* attentive and quiet. A group without problems of discipline is a group in which nothing much is happening. Discipline is not teaching young people manners, but *helping them learn how to know and love others in order that they will take responsibility for others.*" *(Please Take Me Back,* Board of Christian Education, 110 W. Franklin St., Richmond, Va., $1.00)

Mr. Lincoln continues, "It is hard to keep from clamping down too hard, closing off the vital springs of person-to-person living, unless we truly and heartily believe that behind all of the crazy and selfish things teen-agers sometimes say and do, a wonderful, clean, and unique soul is struggling to find itself."

Someone may say, "O.K., now how shall I lead *my* kids?" Mr. Lincoln has written to this question: "Our problem as leaders is not basically a 'how' problem. It is not even a problem of knowing how to love and to have faith. It is a business of facing honestly our own doubts, fears and uncertainties, and finding our own answer in the Living God."

Basic to the program of a youth group which intends to bring the Christian religion and the Church's interpretation of it to the center of young people's lives are the elements of worship, study, service, and recreation. These elements are implemented through the details of the Annual Corporate Acts program and the resources in the annual editions of the Episcopal Young Churchmen's Notebook.

When these helps are incorporated, youth group programs become an experience in the practice of religion because all their activity is related in meaningful, helpful ways for a religious outlook on life. As Dorothy Roberts has said in her book, *Leadership of Teen-age Groups* (Association Press) : "If the whole program were worked out on the basis that the learner's experience is what counts, and if no one tried to 'put anything over' on them or coerce them, they would certainly come to understand, through experience, the thought expressed in this little poem called 'Christmas,' by an unknown fifteenth-century writer:

Thou shalt know Him when He comes,
Not by any din of drums
Nor the vantage of His airs
Nor by anything He wears,
  Neither by His crown
  Nor His gown
For His presence known shall be
By the holy harmony
Which His coming makes in thee."

St. James-by-the-Sea
La Jolla, Calif.

What the Church is teaching week by week

by William Sydnor

Easter Day, April 6, 1958

THE THEME:
Our Lord victorious—over death, over sin.

THE EPISTLE (A). COLOSSIANS 3:1–4:
For the Christian, belief in Christ's resurrection underlies all else that he believes and all that he does. The sphere in which a Christian lives is one which has at its center the Risen Lord who has conquered both sin and death.

THE GOSPEL (A). ST. JOHN 20:1–10:
Here is the Easter story according to the Fourth Gospel. It was men's unshakable faith that God had raised Christ from the dead which led them to know Him as victor over sin and death.

THE EPISTLE (B). I CORINTHIANS 5:6–8:
The Apostle speaks of the purity of life of the Christian community. He is saying in effect that the Risen Lord who is victor over sin is both our example and the power by means of which we can "die to sin and rise to newness of life."

THE GOSPEL (B). ST. MARK 16:1–8:
This is St. Mark's brief and therefore singularly dramatic account of the Resurrection.

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PSALM 93:
This is one of a group of psalms which have as their theme "the Lord is King." (See 47, 93, 96–99.) He is king over the whole earth and its peoples. In this particular psalm His lordship over the physical world is central. The conviction that God is king of heaven and earth lies behind man's later post-Resurrection conviction that Christ is Lord over both sin and death.

PSALM 111:
This festival hymn of praise is obviously appropriate on Easter Day. The psalmist sings of God's goodness to Israel. When read on this day the Christian cannot but think of what is said in terms of the fact that God has raised Christ from the dead. See especially verses 4 and 9.

ISAIAH 25:1–9:
The Christian views all of life and all of the Bible from the point of view of the Spirit-blessed community in which the Resurrection is the central cause for triumphant joy. It is both natural and proper that this joyful passage from Isaiah should be read on Easter. That which was written as a visionary's hope becomes for the Christian an apt description of his victorious faith in the Resurrection.

ST. MATTHEW 28:1–10, 16–20:
St. Matthew's Gospel is a carefully planned piece of writing. In his closing chapter there is the traditional Easter morning account of the vision of an angel at the empty tomb. There is also a final mountaintop experience when the Risen Lord gave His followers the commission to carry the Good News into all the world.

Easter I, April 13, 1958

THE THEME:
God has given us eternal life through His Son.

THE EPISTLE. I JOHN 5:4–12:
Because of our faith in the crucified and risen Christ, we have confidence in God's power both to overcome the evils and dangers of this world and to give us eternal life.

THE GOSPEL. ST. JOHN 20:19–23:
The Fourth Gospel ties in the giving of the Holy Spirit with one of the Resurrection appearances. In the minds of New Testament writers,

the gift of the Spirit and the blessing of eternal life were closely associated. See II Corinthians 5:4–5 and Ephesians 4:30.

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PSALM 66:

This is a hymn of thanksgiving which was used in Temple worship when an individual of wealth and position presented his offering. Note its broad spirit. The thankful man of means sees God's graciousness to him and the attention he is receiving at the Temple service as an example of God's graciousness to all mankind. The particular appropriateness of this psalm today rests in "O how wonderful art thou in thy works! . . . Who holdeth our soul in life. . . . " (vv. 2, 8)

WISDOM 2:23—3:9:

This whole book might be looked upon as an explanation of Proverbs 8, the Hymn to Wisdom. The early part of the book is a description of the demands and rewards of wisdom. In the course of it the writer sees eternal life as one of the rewards.

ROMANS 1:1–12:

St. Paul's epistles customarily open with an address and salutation followed by a prayer of thanksgiving. These are what we hear in this appointed lection. Verse 4 makes the passage appropriate on this day. The Apostle saw the Resurrection as the way the Christ was pointed out to be the "Son of God in power," through whom we have life.

Easter II, April 20, 1958

THE THEME:

The Good Shepherd.

THE EPISTLE. I PETER 2:19–25:

The Christ who suffered for us has a shepherd's concern for those who "follow in his steps."

THE GOSPEL. ST. JOHN 10:11–16:

Here in the Fourth Gospel is the New Testament description of the Good Shepherd.

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PSALM 23:

The shepherd psalm.

PSALM 146:

Here is a hymn of praise to the Lord for His loving (shepherdlike) concern for the children of men.

ISAIAH 40:1–11:

When an unknown poet wrote of the way God would lead His people out of exile to their own land, he described the activity of God in terms of a shepherd and his flock.

ST. JOHN 10:1–10:

The entire shepherd passage in St. John is 10:1–18. The second half is the Gospel for the day.

Easter III, April 27, 1958

THE THEME:

God has given us life eternal.

THE EPISTLE. I PETER 2:11–17:

The Christian's life has an earthly as well as a heavenly dimension. The writer is describing the Christian's duties to the political state of which he is a citizen.

THE GOSPEL. ST. JOHN 16:16–22:

This section from the discourses in the Upper Room is saying that beyond the death and resurrection and ascension of the Lord, those who believe in Him find new hope and new life.

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PSALMS 36:5–12 and 138:

This portion of Psalm 36 is a poem in praise of God's steadfast love. Verse 9 gives this psalm appropriateness for the Easter Season: "For with thee is the well of life." Psalm 138, another hymn of thanksgiving for God's "loving-kindness," is coupled with it.

II SAMUEL 12:15b–23:

The chronicle of David is spotted with his eloquent and moving mournings and laments—for Saul and Jonathan, for Absalom, and here for Bathsheba's first child (her second became King Solomon). There is nobility here, but no glimmer of hope for a desirable life beyond the grave.

ST. JOHN 14:1–14:

These are among the most comforting and reassuring words about the Hereafter in all Scripture. They do not need to be explained. We only need to listen and learn and believe.

ITEMS

THE Children's Division announces the following worship materials for use with children during Lent and on Easter: a revised and annotated list of plays and pageants; services for Holy Week, including Good Friday; an Easter service with choral reading; the Flowering of the Cross (a church school Easter service); and *From Death Unto Life*, a pageant for Easter.

Parishes and missions may obtain a sample copy of the list and up to fifty copies of the services and pageants free of charge by writing the Children's Division, 28 Havemeyer Place, Greenwich, Conn. Additional copies of the mimeographed material may be reproduced locally without royalty or copyright restrictions; parishes desiring more than fifty copies of any item are requested to reproduce the materials themselves. The published plays, pageants, and services suggested in the annotated list carry royalty and copyright restrictions which vary with each play or service.

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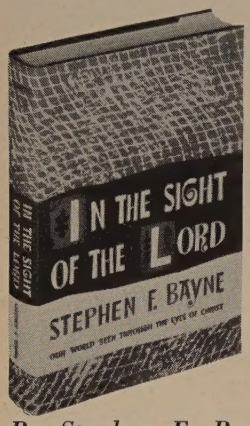
A "CHECK LIST of All Resource Books Mentioned in the Seabury Series Manuals" has been compiled by the Educational Center Book Shop, Windsor, Vt., and is available from the shop at 50 cents per copy. Dexter M. Stephens, owner, has prepared the list giving the following classifications grade by grade: books for teachers (or leaders), for the classroom, for children, for the book table, for parents, for parents and children, for understanding children and answering their questions, for conducting class sessions, for classroom methods and teaching techniques. Books dealing with music, science, finger plays, games, crafts, and activities are also named, as well as "books about young people" and books of prayers, graces, and Bible stories.

●

THE Girls' Friendly Society of the U.S.A. has devoted the January issue of its monthly program kit, "At Your Service," to authentic materials from Japan. Handcrafts, songs, scripts, and recipes, direct from the Japanese G.F.S. and from St. Agnes' School in Kyoto, will be helpful to children's groups in connection with their current mission study of Japan. The kit may be purchased for 35 cents from the G.F.S., 345 E. 46th St., New York 17, N.Y.

speaking of Books



In the Sight of the Lord

By Stephen F. Bayne. Harper & Brothers, 1958. 150 pages. $2.00

The Christian, be he a layman or a clergyman, takes his greatest step forward in the life of prayer when he learns how to go beyond "saying his prayers." That next step is described as meditation or mental prayer or, in the happy phrase used by Bishop Bayne, "disciplined day dreaming." However described, it refers to the creative use of the will and the imagination in prayer and provides the means for the soul's growth in the personal knowledge and love of God.

In the Sight of the Lord is both an invitation to join in this act of meditation and an illustration of how to meditate. The eight chapters are eight meditations, in each of which Bishop Bayne uses his imagination to picture an episode in the life of Jesus; to think of its meaning for ourselves and our world; and then to apply the truth discovered in this consideration. The meditations move from the scene of the temptations of Jesus in the wilderness to the sure climax of "the long hours He hung from the cross" on Good Friday. They are all familiar scenes—but the *imagining* and the *thinking* and the *applying* (the three essential steps in meditation) are so fresh and stimulating that we are given new insights into what they really mean, and, almost before we know it, with the author's help we have made an original meditation of our own. This is the twofold purpose of Bishop Bayne, and he has accomplished this purpose admirably.

For men and women seeking "the next step" in prayer, this book is perfect Lenten reading and, more than that, it will lead them into a deeper understanding of Him who is their companion along the way, not only through Lent to Easter but beyond, "step by step."

(The Very Rev.) John B. Coburn
Episcopal Theological School
Cambridge, Mass.

Design for Adult Education in the Church

By Paul Bergevin and John McKinley. The Seabury Press, 1958. xxviii + 320 pages. $6.00

Design for Adult Education in the Church describes a program known to some as the Indiana Plan. Paul Bergevin and John McKinley, its authors, are members of Indiana University's Adult Education faculty. They have carried on experimental programs for five years in thirty-five local churches—with over a thousand people taking part—and have held several institutes on the plan at which people were trained for the work. The authors, using the results of this research, set forth the problems in and the sound principles of an adequate educational program for adults. A guide for the implementation of such a program is included. The description of the design is detailed, complete, and adequate. The design itself has been carefully developed and, if carried out with the same care, will provide a good program of adult education in the Church. The book can be used as a reference and resource for setting up the complete Indiana Plan for Adult Religious Education, and it can be used as a reference and for resource information on what makes a good educational program.

One strong emphasis of the plan is the training of participants to take part as group members. One way this is done is in thirty-minute practice sessions under the leadership of a trainer and of volunteers from the group with critiques following each session. Emphasis is put upon "everyone's learning to know and accept the duties of responsible participation," and it is by this emphasis that leadership is developed as much as by leadership practice itself.

The plan described in the book is familiar to me for I have attended two institutes held at Indiana University, have worked through the plan partially in one parish and completely in another. During my first session Paul Bergevin said to me, "You can't go back down to Florida calling this the Indiana Plan. You'll have to call it the Florida plan out of Indiana by Tom Byrne."

The figure of speech is apt. It is also a description of the plan. After it has been fully described, you have to make it your own. No "design for adult education in the Church" is complete when it is written out and printed in a book. I would suggest that whenever possible those who would translate the design into action attend one of the institutes on the plan which are still being held at Indiana University and elsewhere. If you cannot go to an institute, seek out someone familiar with the Indiana Plan.

(The Rev.) Thomas D. Byrne
Director of Christian Education
Diocese of Florida

Multitudes in the Valley

By Denis Baly. The Seabury Press, 1957. xii + 307 pages. $5.00

No part of the world today is of more crucial importance for the future of western civilization than the Middle East; yet there is probably no part about which the average American is more inadequately or inaccurately informed. Mr. Baly's book, subtitled "Church and Crisis in the Middle East," is the best introduction to the general problem which has yet been written and the only one which attempts to analyze it from a specifically Christian standpoint.

Denis Baly's book is not concerned primarily with facts, but with ways of thinking. The reader can easily turn elsewhere for the mere facts of history, geography, and politics; nowhere else will he find a discussion of the peculiar mentality of the peoples involved, particularly of Israel and the inhabitants of the far larger and older Arab world with which they are surrounded. It is in the area of the mind that the problem really lies; it is here that all the superficial solutions thus far proposed are doomed to failure. Mr. Baly's many years of experience in Palestine and his intimate knowledge of the people on both sides of the present unhappy line of demarcation guarantee the essential accuracy of his report.

The philosophic understructure of the book is the principle, proclaimed by the Hebrew prophets, that history is the field in which God is at work and that its course is determined not merely by political and economic factors but by certain moral and spiritual principles which have their roots in the character of God Himself. It is this which gives the book an originality and depth rarely to be found in contemporary discussions of world problems. If Mr. Baly is interested in analyzing the mentality of the Israeli and Arab, he is no less interested in applying a similar analysis to the mind of the modern American, so his book is quite as much an essay in self-understanding as it is a political commentary. Although the attempt at formulating a tentative solution, which occupies the last chapter, is probably the weakest part of the work, it was a necessary part of the task which the author set himself and provides at least a basis for further practical discussion. He is too much a disciple of the prophets to believe that facile solutions are possible or to deny that the whole situation may shortly erupt in irretrievable disaster.

(The Rev.) Robert C. Dentan
General Theological Seminary

Planning Programs for Church Groups

The Seabury Press, 1957. 32 pages. $.50

The Adult Division of the Department of Christian Education has provided an invaluable service in the production of the little thirty-two page pamphlet on planning programs for Church groups. With more and more of our leaders and people now convinced of the extreme value of corporate program efforts, this little tract should be a treasured aid for those who are in positions of responsible leadership. It outlines the rationale of good program plann'ng, then follows through with concise statements on six very positive steps for such programs. In addition to the positive suggestions, after each step there is a list of various pitfalls to be avoided. We recommend this highly for clergy and lay leaders both at parish and diocesan levels.

(Rt. Rev.) John P. Craine
Bishop Coadjutor of Indianapolis

Holy Island

By James W. Kennedy. Morehouse-Gorham, 1958. 160 pages. $2.75

In this, the Bishop of New York book for Lent, Dr. Kennedy takes the reader on a devotional pilgrimage thinking of Lent as a "Holy Island." Here one may go apart from time to time for rest, meditation, self-examination in the light of one's growing knowledge of God, and for spiritual renewal which will enable him to return to the mainland with a fresh approach to life. The pilgrimage is placed in the context of an actual personal pilgrimage to Lindisfarne and its little companion islands off the northeastern coast of Great Britain. Lindisfarne is called "Holy Island," for from this place St. Cuthbert and others brought the Gospel to England during the seventh to ninth centuries.

Dr. Kennedy, using the rich imagery suggested by a visit to such an island, brings new light to such familiar problems of the devotional life as sin, "inner blindness," and self-centeredness. He gives helpful, fresh interpretations to the monastic disciplines of fasting, regular prayer, and self-mortification, in such a way that these seemingly far-off practices can come out of the recesses of the Christian tradition and become a part of the devotional life of every one of us.

The text is divided into daily readings, each with one or more short prayers. However, the thought is so continuous that there is value in following straight through the pilgrimage. Some of the prayers found in *Holy Island* are collects from the Book of Common Prayer, but most have been written by Dr. Kennedy himself. The latter are especially helpful expressions of the fear and hope and assurance of an individual Christian in daily communion with God.

Edith C. Tatnall
Registrar, Yale Divinity School

The Liturgy and the Christian Faith

By Massey H. Shepherd, Jr. The Seabury Press, 1957. 49 pages. $.95

This is a useful and scholarly pamphlet, its value out of proportion to its size. Its understanding of man's need for corporate worship is profound.

Dr. Shepherd believes that the liturgical and ecumenical movements support one another by pressing upon all Christians the need to understand their traditions and those of others by what is meant in their life of worship.

The author shows the centrality of Easter in the scheme of Christian faith, life, and worship, and points out that the Christian Year derives from the Christianizing of the Jewish Passover-Pentecost festivals, plus the taking over of the sun-worshipers' chief festival through the Christmas-Epiphany sequence.

The pamphlet traces the separation of baptism, confirmation, and eucharist from their original integrity and faces Anglicans with the important issue of rethinking the meaning of Christian initiation. A final chapter on the daily offices contains some interesting reflections on the Psalter as the Christian hymnal.

(Very Rev.) Richard H. Wilmer, Jr.
Berkeley Divinity School

For Lenten Reading

Our Lord and Saviour

HIS LIFE AND TEACHINGS

By PHILIP CARRINGTON

A brief account of the teachings of Jesus and the background of His life. "Its light touch and its avoidance of theological subtleties make it a delight to read . . . an extremely happy selection for a Lenten book." —Edmond LaB. Cherbonnier, Head of the Department of Religion, Trinity College. $1.75

By Means of Death

By HUGHELL E. W. FOSBROKE

Foreword by the Rt. Rev. Henry Knox Sherrill

A deeply moving, brilliant interpretation of Christ's last words which re-creates for us today the tragedy, drama, and final victory of Calvary. These Good Friday meditations give a clearer understanding of the ways in which we can move on to greater worth and meaning. $1.95

The King in His Beauty

By MILES LOWELL YATES

Foreword by the Very Rev. Lawrence Rose

Meditations on the meaning of the incarnate life and person of Jesus through which we see God's love for us. "I shall read it over and over again to renew and to strengthen my often faltering faith; and I can only hope that countless others will do the same."—Mary Ellen Chase $2.25

Christ Speaks from the Cross

By GARDINER M. DAY

The popular author of *The Lord's Prayer: An Interpretation* discusses the meaning of the Passion and Crucifixion for today. A book for Holy Week and throughout the year. A beautiful selection of prayers follows each chapter. $2.50

For Easter Giving

The Book of Common Prayer and the Hymnal

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A Boy's Prayer Book

Compiled by JOHN W. SUTER

Includes five general sections—Personal Prayers, the Church, Our Country and the World, Science and Nature, Times of Trouble. Paper, $.95; Boards, $1.50

A Girl's Prayer Book

Compiled by ANNE W. HOUSE

Prayers that will help girls toward an understanding of God's relationship to their world. Paper, $.95; Boards, $1.50

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*Selected for the Protestant Lenten Reading List 1958**

Be Not Anxious

By RANDOLPH CRUMP MILLER

"Though a popular book, it is actually a scholarly book whose scholarship is disguised. Sound answers to the problem of anxiety are enriched by the reflection of his deep appreciation for individuals who have demonstrated what he is talking about." $3.50

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* Selections and comments by the Very Rev. James A. Pike, printed in *The Library Journal*, January 15, 1958

THE Seabury Press

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